

## A THEOLOGY OF JEWISH SURVIVAL

The question of Jewish survival<sup>1</sup> from the viewpoint of theology,<sup>2</sup> which is the subject embraced by a theology of Jewish survival, is to a considerable degree an abstract inquiry.<sup>3</sup> Yet it should be noted that this subject has never been entirely abstract for the Jewish thinker; the concrete situations of past member systems of the Jewish continuum have not allowed such luxury. The Jewish religious enterprise<sup>4</sup> has been beset by constantly recurring crises of existence, which have necessitated repeated excursions into theology for direction of action as well as for ultimate meaning. I believe the theology of Jewish survival must once again be examined against a background of existence crisis, and once

<sup>1</sup> By Jewish survival, I mean the survival of persons called Jew to whom the name "Jew" is of primary religious significance, i.e. to whom the name is an ontal symbol, calling and pointing to authentic responses to finitude. See my "God and Jewish Theology," in *Contemporary Reform Jewish Thought*, ed. Martin (Chicago, 1968), pp. 71-74.

<sup>2</sup> I.e., the theology of Jewish survival concerns itself with the relation between the Jews and that which is referred to by the term "God."

<sup>3</sup> This inquiry is undertaken from a Reform Jewish viewpoint.

<sup>4</sup> The "Jewish religious enterprise" or "Jewish enterprise" is the continuing creation of soteriological systems, including theological and ethical elements, by Jews responding to finitude. These systems are not necessarily essentially similar to one another. "Judaism," the collective name for these systems, is therefore a function of Jewish existence. The phrase "Jewish continuum" is a synonym for "Judaism" as defined here.

again move beyond abstraction, into the concrete, as a guide and instrument of action. Undeniable evidence of the decline of the Jewish enterprise is given us by the world of fact: the decrease of the number of Jews relative to other populations; temples deserted and forsaken as they pursue routine ceremonial functions; a rising rate of intermarriage and apostasy. These and similar phenomena give rise to the questions whether the Jewish enterprise can and will survive in our age, and if it can survive, how this will come about. Ultimate answers to these questions are contained within a theology of Jewish survival, and depending upon which of the several possible theologies open to a Reform Jew is selected, one of three decisions regarding action can be made: either to take no action, other than maintaining the *status quo*, because none is necessary or possible; or to take action of the same class as the *status quo*, but in intensified form; or to take radically new action. The theology of Jewish survival offered here will propose that radically new action be taken.

Theologically, the question of the survival of the Jewish enterprise reduces itself to the form of providence to which the Jews are subject.<sup>5</sup> By providence is

<sup>5</sup> Since Jewish religious systems are a function of Jewish existence, the survival of Jews is a necessary condition of the survival of the Jewish religious enterprise. Traditionally, the two have been treated as one, and generally they are not distinguished here. In some contexts, however, the distinction can be of importance.

meant the cause or system of causes that produces and/or conserves an actuality.<sup>6</sup> Hence the survival of the Jewish continuum is dependent upon the providence or causal ground that governs Jewish existence. Over the ages traversed by the Jewish continuum, varying theories of providence, some mutually exclusive, have been advanced regarding the survival of the Jewish enterprise. A classification of these theories, from a logical rather than historical point of view, will be helpful in clarifying the issue before us. The general categories into which the theories of providence may be divided, according to their fundamental characteristics relevant to this inquiry, are the following: (a) metaphenomenal and phenomenal; (b) conditional and absolute; (c) eternal and temporal; (d) individual and collective; (e) special and universal; (f) static and dynamic.

(a) Perhaps no greater distinction between theories of providence exists than that between the metaphenomenal and phenomenal. An actuality that is subject to metaphenomenal providence is one whose existence is determined by an extraordinary order of causation, outside the phenomenal order. The actuality governed by phenomenal providence receives its existence from the causal order of the observable universe, an order whose manifestations and regularities can be determined with more or less precision by the physical or

human<sup>7</sup> sciences, and such an actuality possesses no causation beyond the observation, verification, or scope of these sciences. The sense of the phrase "phenomenal providence" is theologically and metaphysically neutral. To affirm that an actuality is subject to phenomenal providence is to say nothing about any entity outside such providence that might be understood or conjectured as underlying the order of causation to which it refers, and which is ultimately taken to account for this order. Accordingly, the force of the phrase "phenomenal providence" is phenomenological, involving no commitment to or against a ground beyond the order to which it refers. In a disagreement, therefore, over whether some actuality is subject to metaphenomenal or phenomenal providence, the issue is not necessarily theism, one may be a theist who maintains man is subject to phenomenal providence alone.<sup>8</sup> Maimonides, for one, is a theist who maintains that man is subject to phenomenal providence alone.<sup>9</sup> Similarly, the sense of the phrase "metaphenomenal providence" is primarily phenomenological, as referring to extraordinary causation, and it is neutral, to the degree possible, with respect to the ultimate source of that causation. In the

<sup>7</sup> E.g., economics; politics; sociology; and psychology.

<sup>8</sup> I would, e.g., consider a person who meets an unempirical "person" in prayer or existentially, but resorts to phenomenal causation for all his physical, economic, political, social, and ethical needs as actually subscribing to phenomenal providence.

<sup>9</sup> *Ibid.*, et. al.

<sup>6</sup> Maimonides has already framed the meaning of providence in these terms. See the *Moreh Nevukhim*, III, 17.

Jewish continuum, such extraordinary causation has usually been understood theistically, as proceeding from a transcendent, omnipotent, personal being.

The categories of "metaphenomenal" and "phenomenal providence" are consequently to be distinguished from those of "supernatural" and "natural providence" whose meanings they somewhat resemble. The former have been introduced to avoid certain theological or metaphysical connotations frequently associated with the latter. Thus the distinction between supernatural and natural providence has been understood as that between a providence in which a referent named "God" participates and one in which no such referent participates; or between a providence that has religious value and one that does not. No such connotations should be associated with the distinction between the categories of metaphenomenal and phenomenal providence. Whereas it is most usually the case that one who affirms a metaphenomenal providence will at the same time affirm a referent named God, it is not necessarily the case that one who affirms a phenomenal providence will not affirm such a referent and, as has been noted, this may even be a theism.

With the exception of the medieval philosophic tradition, the various systems of the Jewish continuum, until the modern age, have universally viewed the survival of Jewish existence as governed by a metaphenomenal providence. The precise nature of this providence, however, as will appear in the course of investigating further the other cate-

gories, has been understood by these systems in essentially different ways, from collective survival in earthly life alone,<sup>10</sup> to both collective and individual survival in an afterlife as well.<sup>11</sup> It may be added, too, that in some systems, Jewish survival is viewed as subject to both metaphenomenal and phenomenal providence. This is most clearly seen in the case of those medieval and modernistic philosophic theologians who distinguish between the special and general wills of God, the former referring to His action of producing miracles, and the other to His action of sustaining the natural order. Still, a providence so divided cannot eternally stand, and ultimately in the case of such double providence systems one or the other form prevails and becomes the sole determinant of existence.<sup>12</sup>

(b) The distinction between the categories of absolute and conditional providence is drawn by the end of the biblical period. Conditional providence is that system of causation in which the causal ground conserves an actuality if and only if the actuality meets certain terms or conditions. Annihilation is the penalty for nonfulfillment of the stipulations. Under absolute providence, existence is received from the causal ground independent of the actuality's actions, unilaterally and unconditionally. The con-

<sup>10</sup> As in Amos and the pre-exilic prophets generally.

<sup>11</sup> As in Pharisaism.

<sup>12</sup> I.e., the person either dies according to the phenomenal order, or achieves resurrection or immortality, which require action of the metaphenomenal order.

cept of absolute and conditional providence have both been subscribed to among the Jews. Among those who subscribe to the latter, different and mutually exclusive conditions for Jewish existence have been proposed.<sup>13</sup> Notable among these are morality (emphasized particularly by the pre-exilic prophets); creed and ritual (by the Pharisees); metaphysics and science (by the Jewish philosophic tradition). Only among the pre-exilic prophets, however, does it seem that the annihilation of the Jews through failure to meet the conditions of existence was a real possibility. The reasons given for Jewish existence enjoying absolute providence are always and necessarily<sup>14</sup> based upon a theistic theology and include the following (stressed particularly by the post-exilic prophets): that God has arbitrarily chosen the Jews as His special people and possesses an undying, protective love for them; that the Jews have undergone historical experiences which make them alone competent to undertake the teaching of God's truth, ethical monotheism, to all men; that God, after long, special association with the Jews cannot sever the relationship without injury to His reputation or good name.

(c) The distinction between individual and general providence arises in those systems that distinguish the causal

ground supporting an individual actuality from that supporting a collectivity. This distinction takes various forms in the Jewish continuum. According to Amos, and in pre-exilic prophecy generally, the Jewish collectivity alone receives metaphenomenal providence, including retributive justice; the fate of the individual is determined by chance and the fate of the collectivity of which he is part. In post-exilic Judaism, and particularly in Pharisaism, the individual as well as the collectivity receives metaphenomenal providence and just retribution. The distinction between individual and general providence occurs even in phenomenal systems of providence. Thus Maimonides is of the opinion that the human species receives unconditional providence whereas the individual person receives conditional providence alone.

(d) The distinction between the categories of eternal and temporal providence is that in the former the causal ground either absolutely or conditionally provides eternal existence to the actuality it governs, which need not, therefore, suffer extinction or annihilation.<sup>15</sup> In temporal providence, the actuality receives only limited or temporary existence from the causal ground. Radically different positions have been taken in the Jewish continuum on the question of eternal and temporal providence. In the biblical period, there is universal agreement that there is no eternal provi-

<sup>13</sup> It is interesting to note that other systems, such as Roman Catholicism and Marxism also propose conditions of Jewish existence.

<sup>14</sup> I.e., no other ground can be reasonably proposed to explain a single people enjoying absolute providence.

<sup>15</sup> Whether complete nonexistence or nonexistence for all significant purposes, as, e.g., existence in Sheol is nonexistence for all significant religious purposes.

dence for the individual, but opinions vary regarding the Jewish collectivity. The pre-exilic prophets, we may infer, believed that eternal providence for the Jewish collectivity was possible if the necessary conditions were met, whereas the post-exilic prophets maintained that eternal providence for the collectivity was not only possible, but assured as well. According to Pharisaism, on the other hand, Jewish individuals and the collectivity both alike enjoy eternal providence. It should be noted that the fact a system of providence is metaphorical does not mean it will also be eternal, as may be seen from the providence systems of the biblical period, in which individual persons never receive eternal existence. By the same token, a system being phenomenal does not mean it cannot or does not provide eternity, as in the case of Maimonides, who affirmed a phenomenal providence yet believed that the Intelligences and celestial spheres as well as all terrestrial species and certain select humans receive eternal providence.

(e) The distinction between special and universal providence may be illustrated as follows: an actuality that is produced or maintained by a system of causation different from that governing all other existence is described as subject to universal providence. The concept of special providence appears to be coherent only within a system of metaphorical providence, and is usually associated with a theistic theology. The position is widely affirmed in the Jewish continuum that the Jews and the Jewish religious enterprise come under the aegis

of a special providence, which generally is based on the rationale that the Jews are the chosen and covenanted people of God, by virtue of which they enjoy an extraordinary relation to Him entailing a unique destiny. This destiny has been understood in various ways, from earthly to heavenly survival, and from mundane to spiritual supremacy. A notable exception to the general agreement that a special providence rules Jewish existence is the medieval philosophic tradition, where the notion is widespread (although frequently left implicit and unstated) that the Jews are subject to universal providence together with all other peoples and societies. Yet interestingly enough, Judah ha-Levi, who was knowledgeable in philosophic thought, gives in his *Kuzari* perhaps the most striking and extreme formulation of the view that the Jews enjoy a special providence, maintaining that even the being of the Jews is qualitatively different from and superior to all other human being.

(f) The final distinction is that between static and dynamic providence. Static providence is the concept that the causal ground is constant and unchanging, so that if the ground should ever produce or maintain an actuality, it would always continue to do so; or should an action or set of actions ever have served to realize or preserve existence, they likewise would always continue to do so. Dynamic providence, on the other hand, is the concept that the causal ground is subject to change, so that it is not necessarily the case that the ground, having produced or main-

tained some actuality, would always continue to do so, or that some action or actions having realized or preserved existence will thus continue to be efficacious. In the Jewish continuum, the view is virtually universal that the providence governing Jewish existence is static. Moreover, in the various theologies of Jewish survival that the perennial crises of existence have prompted, the concept of static providence has been repeatedly employed as the basis for inaction or reaction in dealing with these crises. The argument is given either that: (1) inasmuch as the causal ground has favored the generation and preservation of Jewish existence in the past, and this ground (according to static providence) is unchanging, that it will continue to do so in the future,—and Jewish survival without further effort is assured; or (2) inasmuch as certain actions (beliefs, rituals, and so forth) have served to realize Jewish existence from the causal ground in the past, and this ground (according to static providence) is unchanging, then the same actions will continue to realize Jewish existence from the ground in the future,—and without innovation Jewish survival is assured. It might appear from the efforts of the early Reform Jews to fashion a Judaism relevant to their time that they subscribed to a notion of dynamic providence.<sup>16</sup> In reality, this is not the case. These Reformers did not fathom the radical nature of the changes they introduced, neither did they understand their efforts as meeting the de-

<sup>16</sup> As, e.g., from such notions as “progressive revelation.”

mands of a changing providence. Their reformation was taken as accidental rather than essential, as removing the incrustation of the ages from the essence of a fixed Judaism rather than introducing another new system into the flux of the Jewish continuum.<sup>17</sup>

The categories of providence relating to Jewish existence having been detailed, it is clear that the Jewish continuum is of no one mind regarding a theology of Jewish survival. There is no single theology of Jewish survival as there is no single Jewish theology. Owing to its pluralistic composition, therefore, the continuum is necessarily limited to a heuristic function, clarifying issues and pointing to the options before us. Thus by indirection the past calls us to act in freedom, to choices that are ultimately our own. A theology of Jewish survival I find convincing is presented in the following synopsis.<sup>18</sup>

(a) The existence of the Jewish continuum is subject to phenomenal providence alone. Three reasons may be given for rejecting the concept of metaphenomenal providence: the complete lack of acceptable evidence that any metaphenomenal event has ever occurred in the past; the complete inability to point to a metaphenomenal event in the pres-

<sup>17</sup> I might add that failing awareness theirs was an essential reformation attempting to answer a dynamic providence, the early Reformers bequeathed neither a significant understanding of the need for continuing change in the Jewish continuum, nor a productive theoretical apparatus that would provide smoothly for future reformations, essential or accidental, past their own.

<sup>18</sup> Taken from work in progress.

ent; the refutation of all proofs for theistic absolutism. The primary records reporting metaphenomenal occurrences in relation to Jewish existence are those appearing in the Bible and Talmud, works considered incompetent by the standard of critical scholarship so far as literal historical accuracy is concerned.<sup>19</sup> No record of a metaphenomenal event is reported in the annals of reliable history. Similarly, no metaphenomenal event can be pointed to in the present. All events in relation to modern Jewry, such as Auschwitz or Israel, are reducible to phenomenal causation, and are actually incoherent except in terms of such causation.<sup>20</sup> Metaphenomenal interpretations placed upon such events may have emotive and imaginative value, but cannot be shown to have any basis in fact. Nevertheless, despite the absence of evidence that there has ever been an instance of metaphenomenal providence, belief in the possibility of such an occurrence in the future would be reasonable if theistic absolutism could be shown to be true, since theistic

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<sup>19</sup> I specify the Jews because Jewish existence is our subject. No evidence exists, of course, that metaphenomenal events have occurred to any other people or religious group.

<sup>20</sup> I.e., theologically incoherent. To illustrate: no concept of deity, such as theistic absolutism, which makes "God" capable of metaphenomenal acts, and therefore responsible for Auschwitz, would to a reasonable observer describe a deity worthy of worship, which according to theistic absolutism "God" is. Hence to point to Auschwitz (with or without Israel) is to make nonsense of theistic absolutism.

absolutism entails the divine capacity for metaphenomenal acts.<sup>21</sup> Hence the refutation in modern philosophy and theology of all attempts to establish theistic absolutism removes the last reasonable or coherent basis for belief in a metaphenomenal providence. In sum, then, when Jews go to the auto-de-fé or concentration camps, they do so owing to the collapse of bankrupt economies and the primitiveness of a human species evolved from low animal forms; and when Jews find existence assured, it is because they and mankind generally make successful use of the phenomenal order, economies are productive, political institutions are stable, and science flourishes.

(b) The existence of the Jewish continuum is subject to conditional providence alone. The rejection of absolute providence is for reasons similar to those given above for the rejection of metaphenomenal providence: the absence of evidence; the refutation of theistic absolutism; and the refutation of metaphenomenal providence itself. In every instance of reliably reported history, and more important, in our own living and present experience, the Jews have succeeded in surviving only upon meeting phenomenal conditions of existence.<sup>21</sup> Where they have not, whether in ancient Israel or Nazi Germany, they have been decimated or annihilated. It can be argued that absolute providence extends to the total community of Jews,

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<sup>21</sup> I take theistic absolutism as the most plausible ground of metaphenomenal acts; no case at all, to my mind, can be made for any other ground.

so that while there are any Jews alive at all the concept cannot be disproved. The answer is that the Jews who have survived can be shown to have met the phenomenal conditions of existence, (whether meeting metaphenomenal requirements or not,) they have survived; when Jews have not met the phenomenal conditions of existence, (whether meeting metaphenomenal requirements or not,) they have perished. Moreover, it is incoherent to maintain that absolute providence extends to a collectivity, but that the individuals belonging to the collectivity are left to conditional providence or to chance. The refutation of theistic absolutism and metaphenomenal providence is also fatal to the concept of absolute providence, in that they provide the only plausible ground for the latter. It should be emphasized that inasmuch as metaphenomenal providence is refuted, the conditions of existence that must be met are those of phenomenal providence.

(c) No distinction is to be drawn between individual and general providences; the causal ground governing the Jewish individual and the Jewish collectivity is the same. The denial of the distinction between individual and general providence follows from the foregoing discussion. With the rejection of metaphenomenal providence, any significant distinction between individual and general providence is set aside. Hence the individual and the collectivity are both necessarily subject to the same causal principles, those constituting phenomenal providence. As for the possibility that the distinction between the provi-

dence of the individual and the collectivity is that one is eternal and the other is not, this is denied by the refutation of eternal providence which follows.

(d) The existence of the Jewish continuum is subject to temporal providence alone. Primarily, the reason for the rejection of eternal providence is that there is no evidence to justify its acceptance. We have no experience of any actuality, whether an individual or a collectivity, maintaining itself more than a limited period of time. All individuals who have lived either have died, or by inductive reasoning, can be said will die. Regarding collectivities, critical study of the past reveals that no political state, social institution, or religious community that exists today was present at the dawn of history. Furthermore, the evidence from the physical sciences refutes the belief of medievals like Maimonides that the heavens and earthly species are eternal, while strongly supporting the notion that not only its parts, but the cosmos itself, undergoes radical, evolutionary change. The Jewish continuum serves best perhaps to illustrate the truth of temporal providence in human affairs: No purported revelation, no God concept, no ritual, no worship, subscribed to in the earliest Jewish systems is adhered to today. Even the names Jew and Judaism are emergents that were unknown to the first Jews. The Jewish religious enterprise has survived not as the same actuality, but as a discrete continuum enjoying constant creativity and novelty.

(e) The existence of the Jewish continuum is subject to universal provi-



dence alone. No evidence can be brought to substantiate a special providence for the Jews. The unusual experiences of the Jewish people through history are coherently explained not by reference to a special causal ground, but by a universal ground acting on a people that owing to phenomenal causation had developed differently. Certainly that which we know best, the present, concrete life of the Jews is competently explained by universal providence alone. Moreover, with the refutation of metaphenomenal providence, no competent theoretical basis for the concept of special providence can be found, since in the phenomenal order all persons and communities are subject to the same providence.

(f) The existence of the Jewish continuum is subject to dynamic providence alone. The categories of static and dynamic providence stand in close relation to those of eternal and temporal providence, but they differ in the following way. The point at issue between eternal and temporal providence is whether the causal ground provides any actuality with eternal existence, whereas the issue between static and dynamic providence is whether the causal ground is in constant flux and so can neither preserve the same actuality nor reproduce essentially the same actuality at a new time.<sup>22, 23</sup> The view of dynamic provi-

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<sup>22</sup> The period between "one time" and a "new time" can ultimately be clarified so as to be open to empirical verification.

<sup>23</sup> Accordingly, if the concept of dynamic providence is true, temporal providence is necessarily true; but if static providence is

dence is that the causal ground is forever changing, and as the ground changes so can it produce only novel effects or actualities, and so must the causes that can produce existence from the ground be novel as well. To my mind, the view of dynamic providence is compelling because we find nothing in experience that is lasting or even unchanging. From sub-atomic particles and human history to the great galaxies and the universe itself, death and novelty are the pervasive characteristics of being. Static providence simply plays no role in existence, and can be discarded as a superfluous or meaningless concept whose roots are in fantasy, not reality. Certainly the Jewish continuum displays every evidence of being governed by a dynamic providence. The actuality every Jewish system has sought to realize from the ground of existence is the state of being called salvation. Yet no one system has been able to prescribe a course of action realizing salvation, whether dogmatic or ceremonial, that has been efficacious for all Jews in all places and times. The disparate religious systems of Jewish continuum, I believe, have ultimately come in response to the demand of a fluxing ground that novel actions are continually required to produce salvation. These novelties in turn are the reason for the survival of the Jewish continuum since they alone can realize the possibilities of salvation from a dynamic ground, and the power to realize salvation is the only *raison d'être*

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true, either eternal or temporal providence can be true.

for any religious system. If the power to effect salvation is lost, there is no further significant justification for the survival of the Jewish continuum, and little reason to believe it will.

(g) One last point remains to be made regarding the providence that governs Jewish existence. This providence or causal ground, in my opinion, is nothing other than God, the enduring possibility of being, from which all existence is realized; and the characteristics of this ground as phenomenal, conditional, temporal, universal and dynamic are the attributes of the Godhead itself. As God, this causal ground is ultimate, there are no appeals beyond it for existence.

The afore-stated theology of Jewish survival, applied to the present situation of the Jewish continuum, proposes the following thesis. The phenomena of decline point to a grave crisis in the Jewish religious enterprise, a crisis of existence more serious than any other in the history of the Jewish continuum. The reason is that we live in a period of radical movement within the Godhead, unlike any heretofore experienced by the Jewish continuum, and as the Godhead undergoes radical change, so do the conditions of existence required of mankind generally and of religious communities in particular.<sup>24</sup> The *sine qua non* of existence for a religious community is the power to affect salvation, but no system of the Jewish continuum

at this time promises in the near future to have this power, for as God changes, so do the instruments of salvation. True, Reform Judaism has the essential nature, freedom, to meet the demands of the emerging Godhead, but the Reform Jewish manifest,<sup>25</sup> untrue to its essence, obscures it from view and nullifies its life-giving possibilities.

The survival of a religion subject to phenomenal providence is dependent upon human persons, who out of their finity are bound to economy in their existence. They cannot sustain for long the burden of that which does not answer their essential needs. The economic system that does not provide food is destroyed, the political institution that does not govern is overthrown,—the religion irrelevant to man's primary concern is discarded. This concern is salvation; the response of finite man to finitude that brings him intrinsically meaningful existence. The present manifest of Reform Judaism does not meet the test of relevance. To do this, it must be grounded in the economic, scientific, and psychological realities of our time. Instead, the words of the Reform Jewish manifest are incredible, its symbolism increasingly impotent to realize the possibilities of salvation residing in the Godhead, and its posture rigid and unyielding.

I see no panacea to resolve the present situation. To produce a *deus ex machina*  
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<sup>24</sup> The change now experienced on an environmental level is perhaps equal in novelty and consequences to the internal change that constituted the emergence of *Homo sapiens*.

<sup>25</sup> By "manifest" is meant the readily visible aspects of a religious movement, such as the liturgy, ceremonial structure, mode of institutional organization, and education system.

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would be a mockery. The problem is rooted in the radical becoming of the Godhead, and allows for no sure or simple solution. Yet I feel there are steps to be taken that can provide a prologue to definitive action. First, and above all, we must allow into awareness the reality and shock of impending annihilation. The real nature of this threat should not be difficult to recognize in our time, which bears daily witness to the death of the familiar. Moreover, the essential nature of Reform Judaism as a polydoxy must be made manifest. Not only would this concretize within Reform the highest ethical ideal possible to the modern religious community, but it would also enable the experimentation necessary to meet the conditions of a

radical and unknown future. In addition, the Reform Jewish manifest must be deanthropomorphized and demythologized. The present manifest is largely impotent, and is a major reason for the present widespread alienation and estrangement. Finally, the educational ideal of Reform must be redirected from indoctrination in theistic absolutism and a metaphenomenal providence to instruction in religious, ethical, and theological options of a liberal religion. Our youth, as we ourselves, must develop the courage to answer creatively the challenges of freedom and novelty, and to find salvation in the face of the anxiety they produce.

*The day is short and the task is great!*